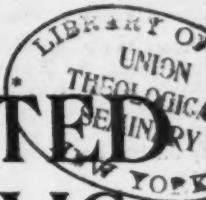




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THE CONVERTED CATHOLIC

(Title Registered U. S. A. Patent Office, 1919.)



TO SIN BY SILENCE.

To sin by silence when we should protest
Makes cowards out of men. The human race
Has climbed on protest. Had no voice been raised
Against injustice, ignorance and lust
The Inquisition yet would serve the law
And guillotines decide our least disputes.
The few who dare must speak, and speak again,
To right the wrongs of many.

**ALAS FOR POPE BENEDICT XV!
PAPAL DEFEAT IN AUSTRALIA**

**MARCH
1922**

**331 West 57th Street,
New York City.**

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VOL. XXXIX.

MARCH, 1922

No. 3

THE CONVERTED CATHOLIC

An International Magazine

Published Monthly by Christ's Mission,
331 W. 57th St., New York, N. Y.

*Devoted to the Instruction of Roman Catholics Regarding the Evangelical
Faith, the Enlightenment of Protestants to the Aims of the
Roman Hierarchy, and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church
of Rome*)

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THE CONVERTED CATHOLIC

"When thou art converted, strengthen thy brethren." —Luke 22: 22.

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Vatican Vassal Superintendent of Public Schools!

"The Missionary" for January says that Jeremiah E. Burke, one of the most prominent Catholic laymen of the Boston Archdiocese is Superintendent of the Boston public schools.

Sunday Services at Christ's Mission

The Sunday services at Christ's Mission draw good congregations of interested listeners to the various speakers. The testimony of converted Catholics and others who rejoice in the present-day salvation of Jesus Christ is a source of inspiration that must surely carry its helpful influence into the days of the following week.

The Papal Peril in Scotland

With a Catholic population of 550,000, Scotland maintained in 1920 more than 230 Catholic schools, including 213 elementary schools, 12 intermediate, 2 secondary and 2 teachers' training schools. There are also two ecclesiastical colleges. —"The Missionary," Jan. 1922.

Papal Education and Intellectual Bondage

On Sunday, January 22d, at Christ Mission, the Rev. William Elliott Griffis, D.D., L.H.D., gave an interesting address, in the course of which he pronounced, quite incidentally and apparently unconsciously, the following condemnation of the Papal system of education. "When I lived at Ithaca, the seat of Cornell University, I often talked with two friends of mine who were Roman Catholics. More than once they said, in reply to my efforts to show them the errors of Roman doctrine, 'The fact is that we were so thoroughly educated in these things that we could not think any differently to what we do, even if we wished to do so.'"

Concerning Due Reverence to the Priest

In an editorial on this matter *St. Anthony Messenger*, January, 1922, says:

How often do we Catholics not only fail in reverence, but go so far as to criticize a sermon, or to laugh at little peculiarities of speech, gait, or manner, unmindful of what St. Cyprian called the "wondrous dignity of priests in whose hands the Son of God is incarnated." Another thing: children can be taught reverence only by example. It is useless to tell them that a priest is "another Christ," ["Sacerdos alter Christus"] and to speak of him as if he were merely an ordinary man—and a faulty one at that.

Salvation by "A Good Life and Pure"

680. Isn't there some prayer one may say or some penance one may do in order to escape the manifestation of one's sins on the day of the General Judgment?

Answer: Repent of your sins and atone for them now by a good life and pure, and like the sins of Magdalen, Augustine, Margaret, and hundreds of others they will add to your glory by the penance you have done for them. St. Thomas, [Aquinas] the great Catholic theologian, teaches that the manifestation of one's sinful life will not cause sorrow or shame but will merely serve to show forth the mercy of God and the graces the sinner used in atoning for his wrongs.—"St. Anthony Messenger," Jan., 1922.

Baptist Work in Rome

Somebody having written in the "New York Times," that the Methodist Church was the only Protestant body carrying on mission work in Rome, Thomas D. Osborne writes a letter to that paper, in which he says: "For fifty-two years Baptist mission work has been carried on in Rome. In 1920 Baptists bought for church, school and publication purposes a block of houses on Piazza Barberini and Via Veneto, an ideal location at the pulse of Rome. They also bought an orphanage on Monte Mario. The Baptists have in Italy

thirty-seven churches, 1,546 members, \$8,626 in contributions from natives, twelve schools (including one theological seminary), two kindergartens—total students, 690. During the war all the pastors went with members over 18 years of age into the army; and the Baptists also conducted twelve halls for work among the soldiers and gave out more than a half million copies of the New Testament and portions of Scripture, mainly donated by the Bible societies of America, England and Scotland."

HOW CATHOLIC "HISTORY" IS WRITTEN

In "The New York Times Book Review and Magazine," February 5, 1922, is a review of a book "The Private Character of Queen Elizabeth," by Frederick Chamberlin. The review is written by Robert Hillyer, and in it occurs this paragraph:

Historian after historian has either invented spurious sources to prove Elizabeth's misconduct or twisted those that exist in order to satisfy some strange and malicious prejudice against her memory or to serve the purposes of his religion. Lingard, the great Catholic historian and the intractable enemy of Elizabeth's memory, confesses in a letter to the Rev. J. Kirk, December, 1819: "In my account of the Reformation I must say much to shock Protestant prejudices. Whatever I have said or purposely omitted has been through a motive of serving religion."

While this question of "history," true and false, is before the American public, it would be well for the State and city authorities to turn their attention to the kind of "history" that is being taught in the Papal propaganda schools. And on other subjects also besides history.

We have received from T. H. Best Printing Company, Ltd., Toronto, a copy of "The Destiny of America," an interesting book of which we will write further in our next issue.

THE PAPAL PITTSBURGH PROPAGANDA

In our December, 1921, number we gave some information as to the Papal propaganda in Pittsburgh papers by means of advertisements, and the contradiction by Protestants of some of the more glaring falsehoods and misrepresentations set forth in them. The Jesuit paper "America," of Dec. 31, 1921, after saying that these advertisements had appeared for two months, "at a cost of \$50 a day," said that "within a few weeks the newspaper managers began to serve notice on the Papal advertisers that their advertisements were no longer welcome, and the further use of the papers was denied." At last the "Leader" alone "seemed anxious" to put out Papal propaganda (for a consideration) indefinitely. The reaction upon the Protestants of the area covered by these papers was very wholesome. Indeed, according to Dr. Coakley, S. J., the writer of the article in "America," the newspaper owners, managers and editors were "bombardeed day after day by preachers, ministerial unions and male and female Bible class superintendents, either to suppress the Catholic advertisements, or else to admit to their columns a vilification of the Catholic Church. To the credit of the newspapers be it said that they declined to be a party to any such tactics. In the meantime preachers all over the city began to send notices to every newspaper, advertising their Sunday sermons on 'Why I Am a Protestant,' and purporting to answer questions based upon the Catholic advertisements." But in the Monday morning papers not a word appeared "derogatory to the Catholic Church." Few papers anywhere make a practise of traversing statements made in their advertising columns. They might hear from the Associated Advertising Clubs of the World if they did. On Dec. 8 the "two Catholic business men" ceased their advertisements "with a beautiful prayer to the Blessed Virgin on her feast day." From the Christ's Mission point of view two statements by Dr. Coakley constitute a serious indictment of the Protestant people of Pittsburgh. He describes the city as "the great central stronghold of Protestantism" and he then states that "Catholics are one-third of the community." Surely this last statement would not be even approximately true had the Protestant people of that city put forth even a reasonable degree of effort for the conversion of the Catholic citizens.

THE FIRST ITEM OF K. C. PROPAGANDA

The first instalment of literature that has, apparently, the object of creating antagonism between the people of this nation and the peoples of the great democratic Commonwealths that go to make up the British Empire has made its appearance. It is entitled, "The Monroe Doctrine: the Vital Necessity of its Continued Maintenance."

It is a very clever piece of work, and wisely refrains from indulging in the rhetorical flourishes of hatred of "England" that frequently decorate the speeches of some of the men engaged in serving the cause of the Vatican along the lines of this particular propaganda.

The compilers seem to have taken a leaf out of Father O'Connor's method of presenting his case, for the booklet consists almost entirely of citations from State papers and the correspondence of public men, both British and American, the animus of the book being so little manifested as almost to escape the notice of the average lay reader who has read little or nothing of these documents. Nevertheless, Great Britain is plainly presented as having been ever the enemy of the American people, even if not always in an aggressive manner.

In order to get something like an accurate idea as to the purpose of this propaganda, one must remember that the Knights of Columbus is essentially an agency closely controlled by the official agents of the Vatican, and that any action taken by it as a body must be regarded as directed by the controlling body of the Papal political machine for the purpose of accomplishing the objects of the Curia Romana.

Its first object, in our opinion, is to curtail the influence of the American people, and of their political institutions over the nations of the earth, first because they are essentially Protestant as to their fundamental principles, and, second, because the adoption of these principles would, in the long run, spell the destruction of Papalism.

It must be borne in mind that, so far as the Vatican political machine is concerned "religion plays only a minor role," as the New York "Christian Advocate" remarked

about the election of a new Pope by the Conclave. The purpose in which it lives, moves and has its being, is the political control of all mankind, but especially of those nations possessed of material wealth and political power.

Now, what was the outlook before this machine on Armistice Day? Gloomy in the extreme: perhaps never more so, in the history of the Papacy. As the Pope looked out over Europe, that day, he could see all the way from the North Sea to the Italian frontier a line of victorious military bodies representing democracy—and mostly of democracy of the Anglo-Saxon type—the most vicious and obnoxious of all. Worse still—if such a thing could be—the military force whose arrival and impact had given the military coup de grace to the German Army, stood for a brand of democracy that went even further than the hated English kind in that it stood for Separation of Church and State. The two Imperial autocracies lay prostrate in the dust and there was now no prospect that they could restore the Temporal Power to the Pope; or of the fulfilment of the Kaiser's alleged dream of becoming a second Charlemagne and restoring the wearer of the Triple Crown Tiara to a place among the Kings of the earth. All the miscellaneous assemblage of newly delivered and mutually hostile peoples of Central Europe, although dazed by the fall of the autocracies that had ruled them with despotic power, yet looked admiringly upon Anglo-Saxon democracy as likely to place their feet on the road to the political freedom and material prosperity enjoyed by Great Britain and the United States. Indeed, one of these nations—Czecho-Slovakia, already possessed a constitution framed on that of the United States, even containing and avowing the principles of Separation of Church and State.

Therefore prompt measures must be taken to avert the threatened peril of the flooding of Europe with democratic principles. Herein lies the explanation of the wrecking of the League of Nations—so far as that has been accomplished, —and the combination of the German, Irish and Catholic elements generally, that defeated the Democrats in our last Election.

This propaganda may be taken as part of the plan to destroy Anglo-Saxonism in all parts of the world. In an article in "The Irish World," January 28, 1922, the Rev. John Talbot Smith, D. D., says: "Balfour knows what the Irish vote means in this Republic—spontaneous opposition to everything English or English-like [such as the fundamentals of civil and religious liberty of every form and of our complete political fabric.—Ed. C. C.]. direct action in legislation, trade and war particularly, against the English with determination to injure them to the utmost. History now shows that the Irish blood was the moving force of the Revolution [sic]. It is now known that the Irish in this Republic supported with their entire strength the movement which destroyed Woodrow Wilson and his tribe and his works, because the Wilsonian plan favored England. The Irish in Australia shut off conscription in the Great War [in the interest of the Central Powers. Ed.], and would have done the same elsewhere as in Ireland had their leaders been of the right calibre. The persistency of Irish hatred of England knows no diminishing in time or place. What can these strange phenomena mean but danger to the British Empire? What a revenge it would be for Providence to make the Irish question the rock on which an Empire goes to pieces. A little rock in the right place ruins a great ship."

When one remembers that all this hatred has been kept alive everywhere by the official representatives of the Vatican, it is manifest that they constitute as great a menace to this nation as to Great Britain. Just as Cardinal Manning visualized the two great Protestant nations of Europe dashing each other to pieces before the Pope could come into his own, so doubtless this Apostle of Hate hopes for the day when the representatives of the Papacy will control the government of this country, and using Ireland as a base of military and naval operations, destroy the British nation so as to obliterate all religious and civil liberty from the face of the earth, and bring all the nations of the world under the yoke of Rome.

DEFEAT OF ROME RULE IN AUSTRALIA

In a letter from Sydney, December 12, 1921, Dr. Forscutt says; "We have just had a municipal election. The Roman Catholics had got the city under their control, but the Protestants worked up some Public Opinion, so that we drove them out, and now have a City Council that is loyal to our Constitution, and while we have elected a Lord Mayor who is a Roman Catholic, yet he is one of the few who was always loyal. We are on the eve of a general election for the State, and are expecting that our Protestant Federation will turn the scale in the public life and run out quite a number of Romans who have got into power in the State Parliament on the back of the Labor Party. The priests have really made the old Labor Party a Roman party, but the public now sees that they are working for the priests and their schools and their churches, and I think that such is hardly likely to prove good politics in any country—in the long run. We unitedly pray that God may crown your excellent work in New York with great success."

In the light of the foregoing statement, the following excerpts from a letter in the New York "Globe" of February 1, from its Special Correspondent in Sydney, is interesting, especially as showing how Rome Rule in labor unions works out in practice.

"That the people of Australia will, in the great bulk, have none of that extremism in labor which seeks to impose its tyrannical rule over the community has again been exemplified during the last fortnight, just as it was illustrated strikingly in the labor debacle in the Queensland municipal elections, in the decisive defeat inflicted upon labor in the Sydney city council, our principal civic centre. Maladministration and a form of despotism unique in the annals of civic government in Australia, and perpetuated only by the casting vote of the lord mayor, a union secretary, with the support of his labor coterie, invested the election with widespread interest.

"In the wider sphere of government, labor in Australia holds the reins of office now only in two of the states, and

its defeat in the biggest of our cities is regarded as the manifestation of a more widespread spirit of revolt against the comparatively small but powerful extremist faction in labor whose class conscious tyranny, while it might benefit the atmosphere of Bolshevik Russia, is regarded as quite out of place in this country of high wages, short hours, and comfortable living. Amazing as it might seem to the outside world concerned with purely local government, the city of Sydney, the fifth port of the empire, and the biggest of our cities, has been practically ruled for the last two or three years by the Municipal Employees' Union, for which the town clerk has been practically a debt collector, for, under the ruthless decree of the labor caucus, all employees of the council had to be members of the union, and the town clerk had authority from the labor party, whose word in the council was stern law, to direct the civic paymaster to deduct the union dues from the employees should they become in arrears. Again, if employees had any grievance they took it, not to the town clerk, but to the secretary of their union, and if he could not settle the squabble the matter was referred to the labor caucus, who then took it up with the head of the department concerned."

This seems to be a case in which Rome Rule seems to have gone up so high that it has "gone over the other side." We hope the day is not far distant when we may see something like that here, although evidently the Australian daily press is not so much dominated by Papal agents as ours.

ROME RULE IN NEW YORK

(New York "Christian Advocate," January 26, 1922).

That the public schools should be jealously guarded against sectarian and partisan invasion and exploitation is a fundamental tenet of Americanism. This principle should rule, not only in the course of study and in the selection of the teaching staff, but all teachers and other employees should be scrupulously protected against any coercion or exaction on the part of any political or ecclesiastical group. In flat defiance of this principle the public school teachers

of New York city are at this very moment under practical compulsion to contribute to a Roman Catholic fund.

The Mayor's office ostensibly originated the plan, and the following letter from the President of the Board of Education explains what is afoot:

Dr. O'Shea:

Associate Superintendent of Schools.

Dear Dr. O'Shea:

I have been requested by the Hon. John F. Sinnott, secretary to the Mayor, to designate a person in this department to work with the heads of other city departments among the employees in the interest of the Knights of Columbus Campaign Fund, and it gives me pleasure to appoint you as a representative of this department to supervise and direct the work among the employees of the Board of Education.

By request, I have notified Mr. William E. Walsh, chairman of the Board of Standards and Appeals, Municipal Building, New York City, who has been appointed chairman of the Municipal Employees' Division, of your designation.

Yours very sincerely,

(signed) ANNING S. PRALL, President.

The above letter reveals that Mayor Hylan, a Roman Catholic, has placed his official authority behind a plan to organize every city department in the interest of a Roman Catholic financial campaign, and has made a suggestion—amounting to an order—that the school teachers shall fall into line, with firemen, police, inspectors, nurses, hospital attendants and all the host of men and women who are on the city payroll.

To Miss Margaret O'Connell, a school principal, was assigned the solicitation of the teachers, Dr. O'Shea undertaking to attend to the other employees—quite an important group when the relative compensation of public school janitors and teachers is considered! A communication printed on the formidable letter-head of the New York Knights of Columbus Building Campaign, and bearing such names as Bishop John J. Dunn, Mrs. W. R. Hearst, Mrs. John F.

Hylan, has been received by the teachers. It is signed by Miss O'Connell, chairman, and begins with an appeal "in behalf of the great educational and civic work of the Knights of Columbus." Subscriptions are solicited for the \$2,000,000 fund to erect a headquarters building in New York city on the ground of community service. * * *

No one familiar with the subtle ways by which the power of the Roman hierarchy is interwoven with Tammany control of the city's payroll need be told that the teachers thus solicited will be "absolutely free," as Dr. O'Shea explains, "to give or refuse, without feeling that advantage or disadvantage will accrue to them from their action." For it has been arranged that the name and contribution of every giver shall be reported to the head of the Board of Education on a special blank which is provided. The non-Catholic teacher who fails to divide her wages with the chivalrous Knights will be known. They dare not refuse. It is safer and cheaper to pay tribute and stay on the payroll than to refuse and be marked for official displeasure, resulting in delayed promotion—if not being "broken," sooner or later.

The only avenue of relief from this outrageous perversion of authority on the part of the Mayor is through an explosion of public opinion. We cannot believe that good Catholics, any more than any other fair-minded citizens, Jew or Protestant, would stand for Mr. Hylan's course in making the city's teachers, police, firemen and nurses build club houses for Roman Catholic youth. Some will believe it. Not we—until the event shall prove it. The reason why public opinion has not exploded is because the thing has been conducted in secret. The daily newspapers, which largely form public opinion, are either under bonds to the Hylan administration, like the Hearst sheets, or are constrained from righteous editorial eruption by the prudential counsels of the counting rooms, fearful of the effects of a Roman Catholic boycott on their advertising columns.

And so the teachers are left defenseless. The Knights may go on coining the wages of Protestant girls into bricks for the headquarters from which they will carry on their Roman propaganda.

A LETTER FROM MASSACHUSETTS

You are doing a blessed work and if I only had some means beyond the necessary funds for mere existence, I would most gladly multiply my subscription to hundreds for you and your great work. I want to express my warm appreciation of the December issue and for the article on "The Wooden Drums of Protestantism." It tells the sad truth of the attitude of weak-kneed Protestants, and at their door must be laid the blame for the prevailing and appalling assaults upon our peace and national institutions. We see on every hand that the sappers and miners are at work in this country, and hardly a voice is raised or can be raised by the Press, so completely throttled is that agency!

Our Protestant churches are wasting time and resources which should be used to combat the insidious propaganda going on. In my own denomination there is a large company who are, by voice and pen, decrying the work and influence of the Protestant Reformation. God alone knows, and we can easily imagine what the condition of the civilized world would have been if we had been without the blessed light and truth of that Reformation.

To-day the civilized world is in a fearful state, and it is, I believe, mainly due to the blighting influence of Romanism on the political and intellectual life of Europe; and now we have dumped on our shores the wretched product of Rome's infamy and shame of three hundred years—to go no further back!

My dear brother, may God give you years of strength, patience and wisdom to keep your light shining! I rejoice over every number of your excellent paper; it is so sweet in spirit, so fair, so wise, it must be doing great good. I would like a copy each of November and December to send to a dear Roman Catholic friend.

The subscription price of this magazine for Priests of all Catholic Communions, and for Ministers and Theological Students of all Protestant Denominations is only One Dollar a Year.

RIGA—A WARNING TO PROTESTANTS

Riga is the capital of Latvia, a new republic created by the Treaty of Versailles. The population is about 2,000,000, three-fourths of whom are Protestants—Lutherans. One-fourth are Roman Catholics, and one-sixth Greek Catholics.

On June 16, 1921, a treaty was signed between Cardinal Gasparri, and two representatives of Latvia, by which the Government of Latvia agrees to do these things: 1. To provide the archbishop with a cathedral church, chosen by the government, and approved by the archbishop. 2. To give and fit up a suitable house for the residence of the archbishop and cathedral chapter and for the accommodation of the offices of the archdiocese. 3. To pay the salaries of the archbishop, and bishops and the members of the cathedral chapter on such a scale as "to maintain them at a standard of living appropriate to their position." 4. To provide the building and the means for the establishment of the theological seminary. The matter of founding a Latvian College at Rome, and paying the expenses of Latvian students, whom the archbishop may wish to send to Rome, is to be agreed on later. 5. To guarantee all churches, churchyards and chapels against expropriation or confiscation. 6. To permit the archbishop, or his delegate, to take part in the session and procedure of any court trying a case against a clergyman of the Roman Church. 7. To allow a clergyman of the Roman Church, sentenced to imprisonment, to serve his sentence in a monastery instead of a prison.

In return for these grants and guarantees, the Latvian nation gets what? An archbishop, a bishop or two, and a theological seminary. At a time when the separation of church and state has come to be recognized by every enlightened government as a necessary protection to both, it is seriously proposed to saddle a new and struggling nation with an ecclesiastical establishment, controlled from Rome, for which the people will pay in taxes.

That raises the question, why any government could seriously consider such a proposition. That it has been considered seriously is witnessed by the fact that representatives

of Latvia have actually signed the "treaty." The answer lies in the political conditions. In little Latvia—and, for that matter, in all the continental countries—there are three political parties. The one party is the socialists. They are not agreed among themselves, for they are divided into a moderate and a radical, or bolshevistic, wing. The radicals are strong, for, in 1918, there was a brief but bloody bolshevik uprising which threatened for a time to create the same sort of a chaos in Latvia that exists in Russia. The second party is conservative, and to this party the leaders of the state belong; practically all of them are Lutherans. The third party is the Catholics. They are, as has been said, a minority of the people, but they cast their votes in a block. This iniquitous treaty with the Holy See is the price the government is ready to pay for their support.

The Church of St. James

But the warning of Riga goes beyond this treaty. In the agreement with Rome, the government would promise to provide the archbishop with a cathedral church. The actual proposal specifies the church. It is to be the Church of St. James (Jacobikirche), the oldest and the largest Lutheran church in Riga. The building was erected in the thirteenth century, and stands in the great public square of the city, where it has been for centuries the center of the church life of Riga. Almost exactly four hundred years ago the doors of that church were opened to the preachers who came across from Wittenberg. From its pulpit all the great men of the sixteenth century who carried Protestant teaching into northeastern Europe preached. It became a sort of Lutheran cathedral for all the district in which Riga stands. Then came the period of Polish rule. The Lutheran preachers were silenced and the old church became the chief place of Catholic worship. Three hundred years ago, in 1621, Gustavus Adolphus came to Latvia. His Swedish army broke the power of the Polish king, and once more the gospel was preached in Riga in its Protestant form. St. James Church became again the center of that preaching.

To the Protestants of northeastern Europe this old church

is a symbol. It is as precious to their religious life as is Independence Hall to the political life of America. Because it is such a symbol, Rome covets it as the future cathedral of the archbishop of Riga. The day when it passes into his possession—if that day ever comes—will be a day of triumph for the Roman Church, for it will be a day on which Protestantism has surrendered to Romanism one of its great landmarks. That will be hailed at Rome as a victory of the Church over the Latvian state and Protestants everywhere should understand that it would be a victory won by political intrigue and made possible by the control of the Roman Church over the Roman Catholic vote.—Prof. C. M. Jacobs, D. D., in "The United Presbyterian," Pittsburgh, Feb. 2, 1922.

A CATHOLIC CURE FOR "AN INCURABLE TEMPER"

In the Question Box Department of "The Missionary" (Washington, D. C.) January 1922, appear this query and the curious answers thereto:

An Incurable Temper: I'm driven almost to desperation by a bad temper—that is to say, my own.—Advise Me.

Answer: Your question shows you have taken the first step toward reform, namely, self-blame. Keep to that; deepen your self-blame, not unto desperation, but unto humility and penance. Here are some suggestions: After an outburst "let not the sun go down upon thy wrath" (Eph. iv, 26); go to the one who has been slashed by your tongue and beg his forgiveness. If that be too heroic, try doing a favor to the sufferer, look sweet and say some sweet things; that's a shabby substitute for asking pardon, but it is something. Then there are self-imposed penances; go without pie or pudding for a week; set apart a nickel (why not a dime?) for the poor box the next Sunday; write down the ugly words you said on a card and carry it in your pocket book—one card; write another as a book mark for your prayer book to mingle with your prayers at mass; be sure to recite the exact words in your next confession. But I would not approve of your giving up one of your daily communions. How pious you are, forsooth! You scandalize me.

The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approval" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

DO YOU ENJOY YOUR RELIGION?

Jesus Christ said:

These things I have spoken to you, that my joy may be in you, and your joy may be filled.—John xv, 11.

Hitherto you have not asked anything in my name. Ask, and you shall receive; that your joy may be full.—John xvi, 24.

St. Peter said:

Whom [Jesus] having not seen, you love: in whom also now, though you see him not, you believe: and believing shall rejoice with joy unspeakable and glorified.—I Peter i, 8.

Pope Benedict XV to the Bishop of Bergamo:

"To NO man is it given to be TRULY HAPPY in this brief mortal life, subjected to every kind of misery, since true and perfect felicity awaits us in Heaven alone, as an eternal REWARD for those who have LIVED WELL."—Brooklyn "Tablet," February 4, 1922 (capitals ours).

"I beg you to recommend me to the Virgin of Pompeii."—Pope Benedict XV, on his deathbed, to Cardinal Sili.

The Editor of "The Western Watchman":

"An unhappy Catholic is not a good Catholic. And why are there so many unhappy Catholics? I cannot tell you, but because there are so many unhappy Catholics the Church is paralyzed. Catholicity has no power."—"Western Watchman" (St. Louis) Editorial, December 22, 1918.

No man who knows his sins forgiven and enjoys the peace of soul and rest of heart that grow out of a knowledge that "the past is under the blood" can read the above quotation from a letter to a bishop from the late Pope Benedict XV, and the foregoing wail of the Catholic editor without a feeling of deep sympathy not merely for those prominent Catholics personally, but for all the "unhappy Catholics" whom the latter represents, and one of whom he confesses himself to be by his acknowledgment of ignorance as to the reason why "there are so many" of them.

This latter paragraph in itself constitutes one of the most pathetic and touching appeals from the sincere and pious Roman Catholics within the Church for those whose religion does make them "happy" to lead them into the experience that (among other benefits) Christ died to bestow upon them.

* * *

The real key to this situation of Catholic priests, religious and laity may be found in an utterance of Father O'Connor.

Knowing that Father O'Connor had at one time been confessor to the nuns in a convent, the present Editor one day asked him—"if it was a fair question"—as to what percentage of truth he thought there might be in the general volume of accusations of immorality made against monasteries and convents. He did not answer this question point-blank, but his reply has fixed itself firmly in the listener's mind, and has often been remembered in respect of other things than the immediate topic that brought it out. Without pretending to give the exact words, its terms were these:

"You must remember that NONE of these people are CONVERTED: more than that, they do not as much as know what the word means [in the evangelical sense], even as an academic proposition. Therefore, in the cases of these institutions, so far as piety and morals go, practically everything will depend upon the man or woman at the head of it. If, as often happens, the superior is a man or woman of religious thought and practice and really pious up to his or her light, the atmosphere and general practice of the in-

mates will be largely of the same character. But if the superior is worldly-minded, or is a person more concerned with DOING than BEING the other brothers or sisters will be likely to have the same mental attitude.

"But, in either case, NONE of them are CONVERTED."

This puts the whole matter in a nutshell, both in respect of the Italian Pope and the American Editor.

From a practical viewpoint, the value of any religion must be estimated by what it does for us in this life. What lies beyond the grave is for all—converted and unconverted alike—much of a mystery as to detail, though we are told in general terms that no human mind can conceive the bliss that God has in store for those who avail themselves of the plan of Salvation provided by Him, for the redemption of the race from the power of sin and Satan.

Therefore when the man who claims to be the Vicar of Christ and the Visible Representative of God on earth, writes in an official letter to one of his bishops that "to no man is it given to be truly happy in this brief mortal life," he virtually writes the religious cult he represents as a dead failure in his own case—at any rate. And if it is a self confessed failure for the Pope himself, what chances are the laymen likely to have of getting good from it?

Fortunately, however, for all Catholics, the unhappiness of Pope Benedict was caused either by his ignorance of, or his rejection of, the true Gospel of Jesus Christ even as set forth in the Catholic Bible. Very probably it was the former, for, in the hour of death, a man's spiritual condition is likely to be revealed with substantial accuracy. And in that solemn hour, in full possession of his faculties, and after the representatives of his Church had done all they could for him—feeling that his soul was not at perfect peace with God, he asks a cardinal to "recommend" him to—the Virgin of Pompeii!

One reason—and perhaps the chief one—for the unhappiness of Pope Benedict—and many other Catholics—was that the Church does not teach in any form that salvation from sin is possible in this life; and that a man can say that he is sure he is saved and that he is positive that sudden

death would usher him into the presence of God as one of "the sons of God, and if sons, heirs; heirs indeed of God, and joint heirs with Christ" (Rom. viii, 16). Indeed, a note to this verse in my Douay Bible says: "They are much strengthened in their hope of their justification and salvation: but yet not so as to pretend to an absolute assurance: which is not usually granted in this mortal life."

But it is not the will of God that either Pope or priests of any rank—or the Catholic laity either—should be unhappy, because Jesus came to save His people—including Catholics of all communions FROM their sins. And deliverance from the guilt and power of sin in itself constitutes happiness—as the writer of these lines can testify after thirty years' experience.

If Catholics—or Protestants—are unhappy they can remedy that condition by following these directions:

1. Go to Jesus Himself direct, without asking the aid of the Virgin Mary or any saints or apostles or angels or anybody else, either human or superhuman.

Him that cometh to me, I will not cast out.—John vi, 37.

I am the bread of life; he that cometh to me shall not hunger.—John vi, 35.

He that shall drink of the water that I will give him shall not thirst for ever.—John iv, 13.

I am the door. By me, if any man enter in, he shall be saved.—John x, 9.

2. Go, repenting of all past sin, abandoning to the full extent of the will power all that your individual conscience tells you is sin, and believing that Jesus has power to keep you from sin in the future as well as to forgive all past transgressions.

Take away the evil of your devices from my eyes: cease to do perversely. Learn to do well.—Isaias i, 16, 17.

If your sins be as scarlet, they shall be made as white as snow: and if they be red as crimson, they shall be white as wool.—Isaias i, 18.

Seek ye the Lord while he may be found: call upon him while he is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord,

and he will have mercy upon him, and to our God: for he is bountiful to forgive.—Isaias lv, 6, 7.

3. Having filled these two conditions believe that the Saviour is as good as His word, and that He does, there and then, give you forgiveness for all the sins of the past (not merely absolution) and that He delivers you, then and there, from the power of sin, so that it shall no more have dominion over you.

You will then become a really "happy" man or woman, as the case may be, and you will then be able to obey Paul's injunction:

Rejoice in the Lord always; again, I say, rejoice.—Philippians iv, 4.

A ROMAN EDITOR ON CATHOLIC "REPUBLICS"

In an editorial in "Extension Magazine," December, 1921, occurs this paragraph: "There never was a time in the history of the world when there were as many ill-governed kingdoms, duchies and principalities as there are to-day ill-governed republics. We call America the New World, and there is not a kingdom in the whole hemisphere. But when it comes to republicanism in consistent action, two-thirds of them ought to be put into the monarchy class. The United States, Colombia, Argentina, Brazil and Chili are called successful republics, but the bulk of South America is practically under dictatorships, and even amongst the five we have mentioned, of probably three the old story of the Scottish lady who doubted the orthodoxy of the village might be applied. She said that the only real doctrinal Presbyterians left were the minister and herself, and she sometimes had her doubts about the minister."

Nor is the reason far to seek. The priests of Rome largely control the education of the children, and as they are taught that the right of private judgment in religion is an invention of the devil—or words to that effect, the grown-ups are not likely to have any intelligent idea as to how to exercise the right of private judgment in politics. In fact most of the citizens probably go through life without having any real private judgment about anything. Hence the conditions described above.

ALAS FOR POPE BENEDICT XV!**The Pontiff of the Colossal Failure**

On Sunday, January 22, Pope Benedict XV passed from this life to meet his eternal destiny, after suffering from pneumonia less than a week.

The most prominent feature of his Pontificate was the Colossal Failure of August 16, 1917. Never, in the history of the Papacy, had any Pope such an opportunity to magnify himself, his office and his Church; for it is no exaggeration to say that for the moment he had, literally, the ear of every human on the globe who could be reached by the printed word. China and Japan listened as intently as Switzerland or Russia, and Australia and New Zealand were ready to give as much heed as India and South Africa. More than that, they were prepared to listen, because days previously notice had been given that the Message from the alleged Vicar of Christ and Visible Representative of the Almighty, was about to be sent to the Allied Governments, and through them all the nations.

And what happened? What was the sum of the Message from on high communicated by the "Vicar of Christ?"

The core of the appeal was to be found in the suggestion that "complete and mutual condonation" was to form the basis of the peace which he urged upon all the belligerent peoples. In other words the guilt of Belgium and France in defending their territory and of Great Britain in upholding the sanctity of a treaty was equal to that of Germany in invading those countries in defiance of the treaty.

Perhaps the Catholic paper "Stampa," of Milan, then the organ of Signor Giolitti, put the general opinion of the world in this paragraph:

"President Wilson has hurled a moral condemnation at the German programme, while the Catholic Holy See has dissembled and kept silent—dissembled regarding the future by placing all belligerents on the same footing for the making of peace, and kept silent regarding the past. President Wilson has given the maximum condemnation to war methods, but the Vatican has not even given the minimum."

In President Wilson's reply he said that "it would be folly"

to "take the path of peace" that the Pope "so persuasively points out, if it does not in fact lead to the goal he proposes." No other Government made any reply at all, England saying that the letter from Washington left nothing more to be said.

After the Pope's death the "*Journal des Debats*" of Paris said:

"Badly informed, badly advised and badly obeyed Benedict XV tried his best to hold his policy aloof from the great events from which a new world has arisen. It was a vain effort. His sublime function made it a duty for him not to remain outside events but to dominate them and judge them. As is known, Benedict XV always refused. His voice never made itself heard either in approbation or in condemnation. The highest competent judge refused to give judgment."

And then perhaps in no matter, was the absence of moral "sense" more clearly shown than in the case of Ireland. There was a clear-cut moral issue. Either Great Britain was in the wrong in meeting violence with violence in maintaining her claim of sovereignty in Ireland, or else the Irish insurgents were in the wrong in making war against legitimate authority. The only pronouncement that Pope Benedict could make dodged the moral issue and condemned violence by both parties. Of course this was in line with the "complete and reciprocal condonation" stand taken in 1917.

Many papers of widely varying opinions and in different countries, some of which were quoted in "*The Protestant Review*" for September, 1917, all recognized not merely the Failure itself, but its essential cause—the absence of any moral "sense" displayed by the Pope.

As then, so at his death—so far as the New York press was concerned, and taking a wider view over the whole Pontificate. The difficulties of his position were emphasized, and attention drawn to the successful result of the political intrigues carried on in France and a score of countries by which official representatives were sent to the Vatican, and so on; but between the lines and almost in the lines themselves referring to the Greatest Fiasco in the his-

tory of the Papacy. The failure of this great peace effort was recognized, although of course no reference was made to the cause of it.

So much for his great personal Failure as the representative of God, professedly endowed with authority to address all the nations of the earth. If, however, he was prevented by the spiritual bankruptcy of his Church from rising to the Great Occasion, he did excellent work for thousands of individuals of a score of nations in his capacity as the head of the most highly organized and thoroughly equipped ecclesiastical system in the world. Among the good deeds accomplished under his direction were the exchange of military prisoners; the release of non-combatants; provision of hospital care for wounded and sick soldiers in famous health resorts in neutral countries; the deliverance from prison of fathers of large families; the repatriation of soldiers suffering from tuberculosis; the establishment and extension of postal communication between prisoners and their families; the opening in the Vatican itself of a bureau of information for families in search of missing soldiers; the observance of Sunday by soldiers as a day of rest; the suspension of hostilities for Christian burial of the dead on the battlefields; the limiting of bombardment by airplanes to battle areas; the commutation of death sentence in many instances; providing material aid in food, clothing, and funds to starving babes and stricken families; pleading for the widow, the orphan, and the aged victims of war.

But we are not done with the word "failure" yet in connection with this Pontificate. It occurs to the mind when we recall the Vatican inspired hostility to the building of a new educational building in Rome by the Methodist Episcopal Church, on ground acquired several years ago. Roman priests and papers are always asserting that "the gates of hell" shall not prevail against their Church: and if these words of our Lord apply to the Papal man-made political machine in which religion plays a minor rôle—the particular location of any one "gate of hell," more or less, should be a matter of comparative indifference to the Vice-gerent of the Almighty. The outcry suggested a wavering of faith on

the part of those who raised it—either to the application of this promise to them, or as to its still abiding power on their behalf.

But an even more remarkable public proclamation of the spiritual and moral bankruptcy of his Church was the invitation to the Knights of Columbus to establish a work in Italy to offset that of the Y. M. C. A., in order to deliver the Italian people from the alleged threatened menace of bolshevism and communism. For at least thirteen hundred years the predecessors of Pope Benedict had been located in Rome, and that city had been the seat of the only true Church, and one of its attributes which its priests are constantly proclaiming, is that it is "holy." It is only fifty years since the existence of a Protestant or his Bible was tolerated in the city, so that the Eternal City should be a City of the Saints as no other city on earth. Furthermore, Italy being the native habitat of the Papacy, the fortunate Italian people should be, of all peoples, the most devoted to the Holy See, and the most thoroughly saturated, after all these centuries, with the principles and practices of the Gospel of Christ and of the New Testament. Godliness being profitable for all things, in this life as well as in the life to come, peace and piety and prosperity should be the most conspicuous features of Italian life. All the world knows that nothing approaching this state of affairs has any existence at all in Italy: and that the Vatican principle of government of the people, by the priest for the Pope, had long before 1870 reduced the land of the Cæsars to what Prince Metternich described as merely "a geographical expression."

In 1870, the Italian people displayed so little appreciation of the spiritual graces of Pope Pius IX and of his Church, that they overthrew the Temporal Power, preferring the rule of King Victor Emanuel of Savoy to that of the Sovereign Pontiff. And the years since then have shown the wisdom of their action in that year. But the effects of centuries of spiritual and intellectual despotism upon a population of forty millions of people cannot be removed in a day, and the progress of the nation during the last half

century has been very encouraging to all who love humanity in general and the Italian nation in particular.

One thing, however, is perfectly clear. As a spiritual force and uplifting agency the Vatican Church is of no more value in Italy than it is in this country—or anywhere else. Furthermore, it is evident that the men who make up the Vatican organization in Italy are not equal to the task of dealing with the widespread unrest and the economic and social dislocation of things that has followed the war. The Italian Church machine being unequal to the task of fulfilling what one would naturally suppose were its normal functions, Pope Benedict XV sent out an S. O. S. call to the American Knights of Columbus, who have announced their intention to spend \$1,000,000 in the endeavor to place the yoke of Rome on the necks of people who have attained at least a partial measure of release from it.

Other Popes have called for military assistance at various times, but we do not recall any previous instance of a Pope proclaiming the spiritual bankruptcy of the Church in anything resembling this particular manner.

So far as the Pope's personal religious ideas and experience were concerned, little has been made public, but one or two of his utterances may help to throw light upon them.

On his death-bed, after receiving the communion, he said to Cardinal Sili:

"I beg you to recommend me to the Virgin of Pompeii."

In no account of his last hours was any reference made to his mentioning the name of Christ in any connection whatever.

And in "The Tablet," February 4, is given a letter written by him to Monsignor Marelli, Bishop of Bergamo, Italy, in which occurs this passage:

To no man is it given to be truly happy in this brief mortal life, subjected to every kind of misery, since true and perfect felicity await us in Heaven alone, as an eternal reward for those who have lived well. All our efforts, therefore, having to be directed above, rather than show jealousy of our rights, we should be careful to fulfil our duties."

All the accounts spoke of the Pope's being in full posses-

sion of all his faculties when the last rites of the Church were administered, so that in the face of eternity his first trust was evidently in the Virgin Mary, and he was apparently without any personal experience of the presence of Christ in the hour of death or of any faith or trust in His merits when he must shortly stand face to face with God. It would seem that he felt the need of being "recommended" to the Virgin of Pompeii, so that it is evident that he enjoyed no sense of forgiveness of his sins through personal faith in Christ.

Again, had he enjoyed this happy experience and had he proved in his life that the Spirit of God witnessed with his spirit that he had passed out of the Seventh Chapter of Romans into the Eighth (verse 16) he would never have written to the Bishop of Bergamo that "to no man is it given to be truly happy" in this life. One of the greatest and most blessed features of the Gospel of Christ is that in the greatest sorrows and tribulations of daily life the man who possesses living faith in Christ has the peace of God that passeth all understanding flowing through his heart. Had this unhappy Pope found a way to personally inquire of some convert of the hated Methodist Church in Rome, poor in this world's goods and for whom the struggle for daily existence was "hard" in many respects, he would have found a man or woman not only possessed of a happiness of which he had no conception, but who could have told him how to obtain it through Jesus, whom he—or she—had proved to be in their case the Way, the Truth, and the Life.

On taking farewell of this Pontiff, the evangelical Christian may well say: Alas for poor Pope Benedict! In his Pontificate confronted with the greatest Opportunity presented to any leader of the Church since the days of the Apostles, only to register a Failure as Colossal as the Opportunity!

Alas for poor Pope Benedict! In his personal religious experience a perfect stranger to the loving Saviour, who is the only Way, the only Truth, and the only Life eternal and therefore to the only real happiness that he might have enjoyed "in this brief mortal life."

POPE PIUS XI.

"The King is dead: long live the King!"—Old French form of announcing the death of a sovereign.

On February 6th, Cardinal Achille Ratti, Archbishop of Milan, was elected Pope, and assumed the name of Pius XI. He is in his sixty-fifth year.

He was educated at the Lombard College at Milan, and was made a deacon in 1877, and a priest, March 30, 1879. He was appointed a teacher in church history, then in homiletics, and then in dogmatic theology at the Seminario Magiore of Milan. There his learning as well as the precision with which he prepared his work attracted the attention of the congregation of seminaries and of the university studies at Rome and in the first decade of the present century he was appointed librarian at the Biblioteca Ambrosina at Milan.

A year later the same congregation again interposed and he was called to Rome as sub-prefect of the great Vatican Apostolic Library, then under the distinguished Dr. Ehrle, whom he succeeded as prefect in 1913. While prefect of the library he was made a Monsignor, on the recommendation of Cardinal Cassetta.

In April, 1921, Mgr. Ratti was made Archbishop of Milan.

Archbishop Ratti was created Cardinal on June 14, 1921 (in pectore), and two days later received the red hat at the hands of Benedict XV in the Sala Regia. He had been Cardinal nearly eight months when elected Pope.

In conferring the red hat on Cardinal Ratti at Rome, on June 15, 1921, Pope Benedict said in part:

"If we turn now our attention to the second of those who have been made cardinals, upon whom we have imposed this new dignity, we hear thousands of voices lifted up in praise of this choice among the ranks of those who are students of diplomacy. Behold the students of the schools of diplomacy bowing before the former prefect of the Ambrosina Library of Milan, and of the Vatican Library of Rome, praising the zeal with which he has always favored them in their search for the hidden treasures in ancient documents; beyond these students of diplomacy and with

them their masters bowing also before the apostolic nuncio of Poland, who, with firmness and yet with exquisite tact and imperturbable calmness has known how to establish concord between the state and the church in times that were most difficult and under circumstances most dangerous."

That he now regards himself as sovereign over all the nations of the world, including the United States, may be reasonably inferred from an utterance in a speech he delivered when installed as Archbishop of Milan ("New York Globe," February 7, 1922):

"It is, above all, abroad that one sees and feels how the Pope constitutes the greatest dignity and prestige of Italy. Through him all the millions of Catholics in the whole world turn to Italy as a second fatherland. Through him Rome is truly THE CAPITAL OF THE WORLD.

"One would have to close his eyes not to see the prestige and advantages our country derives by his presence.

"WHEN INTERNATIONAL WEIGHT IS CONSIDERED HE IS SUPER-NATIONALLY SOVEREIGN. ALL NATIONS RECOGNIZE IN HIM A DIVINE INSTITUTION.

"We Catholics of Italy, who, by divine ordination, have the care of him, are responsible in honor before the Catholics of the whole world."

According to this all American Protestants should hail him as super-national sovereign! God forbid!

KIND WORDS

From Michigan: "Having taken the magazine since its foundation I must still continue to receive it while life shall last.

"Keep your eye on Michigan this year, since we have the Public School vs. the worthless Parochial School to agitate and as far as possible to settle this year. Rome threatens our liberties, but her secret and tireless action is not one-twentieth as dangerous as is Protestant indifference and ignorance. I wish you great success in all departments."

"THE UNION OF PROTESTANTISM."

Under this caption Dr. Edwin D. Bailey, pastor of Prospect Heights Presbyterian Chutch, says in "The Prospect Heights Bulletin" of November 24, 1921: "There is an almost universal conviction that the time has come to unite the Protestant Churches into a federation, which shall make them stronger and effect better co-operation. Denominationalism has rendered great service to the world in promoting independent thought and investigation and in discrediting that kind of ecclesiasticism which seeks to subordinate the individual to a hierarchy, to suppress individualism in the interest of priestcraft, to exalt a human machine above God. But its work in that direction is done, and well done. With clearer vision we can now see how to make individualism possible, and at the same time retain the advantages of co-operation. *E pluribus unum* is now a possibility."

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